

THE PLYMOUTH BANNER.

"THE STAR-SPANGLED BANNER, LONG MAY IT WAVE, OER THE LAND OF THE FREE AND THE HOME OF THE BRAVE."

A Family Newspaper, Devoted to Education, Morals, Science, Agriculture, Commerce, Politics, Markets, General Intelligence, Foreign and Domestic News.

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THE BANNER.
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From the Bible Examiner. "BIBLE CONVENTION."

Such was the name of a Convention called at Hartford, Conn., June 2nd, by Andrew Jackson Davis—the great clairvoyant, and leader in spirit manifestations—and others. The call was of some weeks standing in the New York Tribune and also in other papers. It professed the determination to examine the authenticity of the Bible, &c., and to give the believers in it a full share of time to defend it if they could. It was manifest that the call was gotten up with the deepest hostility to the Bible; and we cannot help the suspicion that the design was to overthrow its divine authenticity, and then to establish "spirit rappings," or "spirit manifestations," on its ruins.

We had no idea of attending that Convention, but through the earnest solicitation of B. Miles Grant of Winsted, Conn., we at last consented to go, two days before the time appointed for the meeting. We did not arrive till the morning session of the first day. Most of the first day was occupied by the opposers of the Bible; though Br. Joseph Turner, of Hartford, and myself occupied a part of the time. Near the close of the first day, a resolution was adopted giving the stand alternately, for forty minutes, to the speakers on the different sides of the question. This seemed fair, but as the sequel will show was not adhered to by the Anti Bible party. Still we were not disposed to complain, only we wished the fact to be known.

A long string of charges was brought against the Bible, by the Chairman, Joseph Barker, of Ohio, recently from England, and formerly a Methodist preacher—in which he attempted to make out that the Bible sanctioned all manner of crimes, &c. He was followed by Henry C. Wright, formerly a Congregational minister; once a Non-Resistant and Peace man, but now an opposer of the Bible. He opened with the following resolution:—"Resolved, That the Bible, in some parts of the Old and New Testaments, sanctions injustice, concubinage, prostitution, oppression, war, plunder, and wholesale murder; and, therefore, the doctrine of the Bible, as a whole, is false and injurious to the social and spiritual growth and perfection of man."

This resolution opened the battle in earnest. We took the stand and remarked, that when any person was accused of crime, the law by which he was to be tried, should be distinctly stated and known; else how is it to be known whether he is guilty or not. We demanded, therefore, the law by which the Bible was to be tried. This inquiry was approved by Mr. Wright, and he undertook to define the law, which seemed to be very indefinite, as it was the sense of right every man had himself. As the definition was unsatisfactory, he was pressed for something more definite. After much time had been spent in this inquiry, we asked Mr. Wright, if we were to understand him that the law under which the Bible was to be tried, on his charges, was "Natural Religion, the Theology of Nature, or the God of Nature?" To this he answered distinctly—"Yes."

We thanked him that he had at last given a definite law, and here we joined issue with him, and those on his side of the question. We showed that, tried by this law he could not condemn the Bible, even if it sanctioned all he had charged upon it; for the God of Nature swept away by "wholesale murder," which cities by earthquakes, laying them desolate in a moment; by floods he overwhelmed various parts of the land, "robbing" the laborers of their hard toil; by pestilence, cholera, &c., he inflicts the most terrible sufferings and distress; that the God of Nature, for aught can be made to appear without the Bible, "sanctions" injustice, concubinage, and prostitution," inasmuch as these practices prevail where the Bible is not known. We affirmed, therefore, that the Bible, or the God of the Bible, tried by the law as defined by the

opposers of it must be acquitted. Mr. Wright made a faint effort to clear his God of Nature from the charge of "wholesale murder," and said he "denied that the God of Nature ever did send an earthquake to kill anybody—earthquakes were natural omens, and if men had not got in the way of it they would not have been killed," &c.

We replied to him, that his "natural omens" were the natural actions of his God of Nature! and when his God of Nature knew that his "natural omens" would pass along that way he gave the innocent inhabitants of the city, who had never sinned against him, no notice of his intention, but came upon them suddenly and overwhelmed them in ruin. "Whereas, the God of the Bible, when about to destroy the wicked inhabitants of Canaan, who had planted themselves on a land which the Most High had given to the children of Israel when he divided the earth among the inhabitants, gave them forty years notice of his determination to put Israel into the land he had given them; and confirmed the truth of his purpose in the matter by the astonishing works he performed for Israel in Egypt and in the wilderness; so that the God of the Bible was better than his God of Nature, and could not be condemned by the law specified."

Mr. Wright said, "the God of the Bible commanded Abraham to butcher his son," and added—"I have been asked if I would do such a deed if God commanded it? No! I would cut the throat of such a God!" Mr. Wright uttered this with terrible emphasis.

We replied, that when our friend Wright was a follower of Jesus he was a peace man, but now he seems changed to a war man; that then he was a non-resistance man; would not use violence if a man was to injure his family in any way; but now he is for blood; yes, if only commanded—not compelled—to kill his child he would "cut the throat of such a God!" We denied that God commanded Abraham to "butcher his son," and when Abraham put forth his hand to take the knife God commanded him not to do it. We affirmed that Mr. Wright's God of Nature had not only commanded, but compelled tender mothers to kill and eat their children, as in cases of siege and famine in cities. We called upon friend Wright to cut the throat of his God, for he was a far worse God than the God of the Bible, even if the former were as bad as he had charged. Besides, his God of Nature gives no revelation of reasons for his murderous conduct; while the God of the Bible does inform us of another life and the reasons of the evils of this.

Mr. Wright maintained that the God of Nature took men to a better state or condition when they die. He had however only one proof to offer on this point, viz: "The caterpillar turns to a butterfly," ergo, a man at death is transformed in like manner.

This wonderful illustration we have heard urged so many times, in seeming triumph, that we thought best to show its fallacy, and remarked that in the case of the caterpillar life never was extinct; penetrate his habitation and extinguish life and see if a butterfly appears: never. And the butterfly—where is its transformation at death? there it lies upon the earth, and returns to dust. This marvelous illustration of what the God of Nature does with man at death is evaporated, and proves nothing of his hereafter. No, the God of Nature gives no ray of light on that period beyond this life.

Mr. Wright had spoken in the most unbecoming manner of the Levitical priesthood and its institutions, calling them "a contemptible foolery;" and then proceeded to make some criticisms on the teaching of Jesus. To show how faulty Jesus was, he quoted Mat. 5: 27, 28—"Ye have heard that it was said by them of old time, thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." "That is," said Mr. Wright, "if a man desires a woman for a wife, he has committed adultery according to Jesus!"

We must say we were shocked at such a glaring perversion of words; and at such an attempt to pour contempt on Jesus the Life Giver. In reply, we first read an extract from Lord Bolingbroke, which Dr. McCulloh has quoted in his "Proofs of Credibility of Scripture Writers," vol. 1, page 240. Dr. McCulloh says—

"Lord Bolingbroke, however inimical to the theory of the divine constitution of Christianity, has not hesitated to render the clearest testimony to its excellent morality, as the following extracts from his writings will abundantly show. And his observation on the subject of theological teaching, not only is credible to his discernment, but does justice to the actual merits of Christianity, which most other deists have endeavored to confound with false teachings of men."

The following are the extracts Dr. McCulloh gives from Bolingbroke, and which we read in our reply to Mr. Wright. "The gospel teaches universal benev-

olence, recommends the precepts of it, and commands the observation of them in particular instances occasionally, always supposes them, always enforces them, and makes the law of right reason a law in every possible definition of the word beyond all cavil. I say beyond all cavil, because a great deal of silly cavil has been employed to perplex the plainest thing in nature, and the best determined signification of words according to the different occasions on which they are used.—Bolingbroke, Essay 4, section 5.

"The gospel of Christ is one continued lesson of the strictest morality, of justice, of benevolence, and of universal charity."—Bolingbroke, Fragment of Essays 20.

We then proceeded to remark, that Mr. Wright had called the "Jewish Priesthood a contemptible foolery," but we would not call his criticism on our Lord's words a "contemptible" criticism, yet we would in the language of Lord Bolingbroke, call it a "silly cavil." It was an unvarrantable construal of the words; an attempt to make it appear that Jesus was opposed to honorable marriage. We called attention to Matth. 19: 4-6, The Pharisees asked him, "Is it lawful for a man to put away his wife for every cause? And Jesus answering, said unto them, Have ye not read that he which made them at the beginning made them male and female, and said for this cause shall a man leave father and mother, and shall cleave unto his wife: and they twain shall be one flesh? Wherefore they are no more one twain but one flesh. What therefore God hath joined together let no man put asunder." How does friend Wright's cavil look in the light of this announcement? Truly it is a "silly cavil."

Other speakers against the Bible were answered by Br. Turner; and answered well. We must say that he did nobly for the truth. If the speeches are reported and published, as the leaders in the Convention said they should be, we shall publish more fully on the subject at another time.

After the second day there was a strong desire manifested to prevent "two men"—as they called Br. Turner and myself—occupying half the time of the Convention, and a move was made to alter the rule, which however failed, the more intelligent of their own party opposing it. Nevertheless in several instances injustice was done us by putting down on our side of the question some spirit rappers, and even one insane man, because they professed to believe some things in the Bible inspired, while they manifestly had no confidence in it now. By this means the leaders managed to occupy just about two thirds of the time. At this point we take pleasure in saying, that Andrew Jackson Davis did not approve of that course; and however mistaken we regard him in his theory, he acted a gentlemanly part throughout; and it is gratifying to our feelings to give him this credit.

The spirit rapping manifestations were not reached before the Convention closed, at the end of the fourth day. So much of the design of that meeting was defeated, if we are right in our view of its design.

Mr. Barker would be best replied to by republishing in this country his work, published in England 1841, entitled "Christianity Triumphant;" a masterly work, which we deeply regretted we did not have with us at the Convention. Had we anticipated meeting him there, we should have had it with us. We will at a future time furnish our readers with some extracts from it, by which they will see that Joseph Barker the Christian is more than a match for Joseph Barker the Deist.

Mr. Barker said, in the Convention, that our remarks on the God of Nature would lead to Atheism. We were well aware that we crowded him and his fellow-laborers up to Atheism; that is the ultimate and legitimate end of their position—they must go there or return to the God of the Bible, there is no avoiding it. No man can prove whether there be one God or many by natural theology; nor whether the attributes of goodness, truth, or justice exists in such God or Gods. Hence when these men are shown that their God or Gods of Nature manifest evil of the worst kind, and give them no clear knowledge of any better state hereafter, no wonder they talk about going into Atheism! that is their true position.

We are truly sorry for our friend Barker's position. We cannot imagine what outrage some professed Christians have inflicted upon him which has so embittered him against Christianity. We respect him even in his apostasy from Christianity, but we have no sympathy for his "silly cavils" on the Scriptures. His "cavils" on our Lord's sermon on the Mount, in the late Convention, we should suppose would have satisfied any sane mind that his delight is to find fault with Jesus. O, that he may yet return to him who alone can give him rest.

We are glad we attended that Conven-

tion. We loved the Bible before, but our love and attachment to it has been increased a hundred fold. Never did we see the weakness of Deism as now: the time has come that men having departed from the faith will give heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy, and having their consciences seared with a hot iron; and are given up to believe a lie that they may be condemned to death, because they have rejected the truth. We desire, however, to save as many from such a doom as possible; therefore we are glad that God enabled us to withstand publicly this flood of deism and atheism that is now flowing like a deluge over the earth to prepare men for the terrible harvest which is just at hand.

With whatever ability Br. Turner and myself were enabled to manage our defence of the Bible, to the God of that blessed book be all the glory and praise. It is indeed a comfort to know that the effort to defend the truth of God and his Bible was not in vain. We are satisfied that whatever may be the boasts of those who were against the Bible, they were sadly disappointed in their effort at Hartford. Not one of their "Resolutions" were passed, nor did they dare to hazard a vote on them. We would have been glad to have had one. There is no doubt they would have been voted down by an overwhelming majority.

P. S.—Since the foregoing was written, an article appeared in the New York Tribune, of June 14, from Joseph Barker, on reading which we addressed the following note to Horace Greeley, editor of that paper:—

DISCUSSION ON THE BIBLE—THE OTHER SIDE.
To the Editor of the N. Y. Tribune;
New York, June 14, 1853.

SIR: I see in your paper of to-day, Joseph Barker, Chairman of the late Hartford Convention, says, that "Convention exceeded the expectations of its authors, except in one particular, namely, the weakness of the opposition they met with. They certainly expected to hear from believers in the divine authority of the Bible an abler defence of their views." Santa Anna was sure he had "whipped General Taylor, only the old man did not know it!" Just about as appropriate is this boasting of Joseph Barker. If they ever dare to publish that discussion in full, the public can judge. In the mean time, will you do the justice to publish the following remarks from the Hartford Courant, the morning after the convention closed:—

"We must do justice to Messrs. Storrs, of New York, and Turner, of this place, who manfully battled for the truth and authority of the Bible. Their arguments were unanswered and unanswerable." If it is not asking too much, will you also give the following extract from the Hartford Daily Times of Thursday last.—Speaking of one of the defenders of the Bible in that Convention, the editor says:—"Upon this somewhat novel arena, it is but justice to say that he acquitted himself with an ability which could scarcely have been equalled—certainly not surpassed—by any clerical man in the State. The ordinary clergy of the city no doubt felt it to be both a laborious and unpleasant duty to defend the Bible in a crowded and mixed assemblage."

Mr. S. chose to face the repulsive task which his brethren shrank from, and it is due to him to say, that he performed it in a manner which would have raised the highest reputation among them higher."

I ask the insertion as an act of justice, after Mr. Barker's self commendation of himself and associates; whom many believe were entirely routed in argument, at the aforesaid Convention.

ONE WHO WAS THERE."

To the foregoing note we appended the following:—

"Private:—If you wish a responsible name, I subscribe myself
GEORGE STORRS, Editor Bible Examiner,
140 Fulton st."

To our note the editor of the Tribune appended the following:—

"If the writer of the above had had the malice to sign his 'self-commendation of himself' with his own name as Mr. Barker did, he would have been as deserving of respect. As it is, we are sorry to say that under the circumstance, his anonymous signature is rather mean and sneaking."

Our only object in the note to the Tribune was to show, that while Mr. Barker, a party in the discussion, had come to a conclusion favorable to himself and associates, and against the defenders of the Bible, the public in Hartford took another view of the subject. Had "self-commendation" been our object we would not have given an extract from the Hartford Times, suppressing the most commendatory part of the article and our name in full, more than once found in it.

Has our note to the Tribune unmasked its Editor, and shown that his sympathies are with the Deists and against the Bible? Let the community know where the conductors of the public Journals stand. The Tribune in a previous arti-

cle, from its correspondent, or reporter at the convention, did Br. Turner great injustice, by its sneers at one of his speeches. We repeat it, Br. Turner did himself and the cause he defended honor, the sneers of the Tribune to the contrary notwithstanding. The sense of the community at Hartford on the subject of the defence of the Bible in that convention may be seen in the following resolution, passed among others, at a large meeting of the citizens, held the evening after the convention adjourned, at which Leonard B. Griffin, a Methodist minister presided.

"Resolved, That the sincere and hearty thanks of Christendom are due to the Rev. Messrs. Storrs, of New York, and Turner of this city, for their able, manly, fearless, laborious and triumphant defence of the Holy Scriptures, during the recent convention."

With such testimony in favor of our services at the convention, we can bear to have the editor of the Tribune call us "mean and sneaking," and show his sympathy with the self-praising Joseph Barker, Chairman, and principal deistical speaker at the convention. Mr. Barker, we respect as a man, and for his defence of Christianity years ago; but we deeply deplore his fall, and most sincerely pity him in his present position.

A valuable silver mine has just been discovered in Gordon county, Georgia, which is being worked with good profit.

Carpenters in Oregon are getting \$6 per day and boarded, and common laborers \$3 per day and boarded.

Names of Days and Months.

They are derived from certain objects of worship, as Sunday from the sun; Monday from the moon, Tuesday, the same with the Roman Mars, gave name to Tuesday, Wednesday from Woden, their god of battle; Thursday from Furax, the same with the Danish Thor, the god of winds and weather; Friday from Friga, otherwise called Venus, who was sometimes worshipped as the goddess of peace and plenty; Saturday from Sator, the god of freedom, or from the planet Saturn.

The Romans named nearly all the months from some of their divinities or emperors: viz: January from Janus, who was represented with two faces, one looked towards the new year, the other towards the old; February named by Romulus from Februa, the mother of Mars; March from Mars, the god of war; April from Aperi-o, a Latin word, signifying to open the year with blossom; May from Maia, the mother of Mercury; June from Juno, the wife of Jupiter; July was named by Marc Anthony, in honor of Julius Caesar, a celebrated Roman; August from Augustus Caesar, a Roman Emperor; September from Septem, the seventh month of the Roman year; October from Octo, the eighth month of the Roman year, November from Novem, the ninth month; December from Decem, the tenth month of the Roman year.

The Romans commenced their year in March, and consequently December would be the tenth month; but we commence the year in January, and then December will be the twelfth, or last month in the year. September, October and November, instead of being the seventh, eighth, and ninth months, will become the ninth, tenth, and eleventh.

Box rent in the P. O. at Indianapolis has been raised to range from \$2 to \$5 per annum, instead of \$1 all around as heretofore. There are 940 boxes of which 750, bring \$1500, 140 bring \$420, 40 bring \$350, making in the aggregate \$2,100; rather a neat salary of itself. This may all be right, but if it is not down-right robbery we are mistaken. Judge Wick must intend to put himself in a condition independent of the public crib, during his four years' term. The business men of the place ought at once discontinue their boxes.

Lafayette Journal.

A correspondent wishes us to ask, with regard to business letters that pass between friends, if it would not be well, when a commission is entrusted to a friend requiring an answer, to enclose a postage stamp to him, and thus save him the expense of postage for what is to him no interest. No man would wish to send him an answer without pre-paying, and thus an expense is incurred, which though trifling, is unjust. Correspondents will govern themselves accordingly.

"Now."—"Now," is the constant syllable ticking from the clock of time.—"Now," is the watchword of the wise. "Now," is on the banner of the prudent. Let us keep this little word always in our mind; and whenever any thing presents itself in the work, whether mental or physical, we should do it with all our might, remembering that "Now" is the only time for us. It is, indeed a sorry way to get through the world, by putting off till to-morrow, saying, "Then," "I will do it. No! this will never answer, "Now" is ours; "then" may never be.

For the Banner.
TO THE DEPARTED.

Upon a death couch a consumptive form thus lay,
Unconscious that life was so fast ebbing away;
When the hectic flush thus innocently told,
That the angel of mercy would soon attend thy dear soul.

O why did'st thou lament in the depth of your woe?
Or repine at the thoughts of being buried alone;
Since the light of your being so quickly hath flown
To Him wherein true love is only known.

But dormant thou art—what be it to thee?
Unconscious where thy worthy dust may be,
If far beneath the tenacious sod,
Thy spirit is with the living omnipotent God.

'Tis better, far better in thy grave to be sleeping,
Than in sickness and in want—perhaps weeping,
Unaided, uncheered by fostering love;
Unconscious of the joys that may await thee above.

Along the pathway of life, disease and sorrow were strown;
Long the garb of grief and affliction thou hast worn;
But now discord and threatening death are o'er,
In thy narrow house of clay thou dost lay to weep no more.

And he who on calvary suffered and bled,
In sorrow and agony, great drops of blood having shed—
Remember is coming in that beautiful morning of time,
With a voice all thrilling—styled most sublime.

To gather from the uttermost ends of the earth,
Who sleep in their dust to receive a new birth,
O, hasten his coming, and may it be near,
When His call to awaken, all nations shall hear.
M. H. R.

MAXIMS OF BISHOP WILSON.—He that reads the Holy Scriptures with a purpose to profit by them, will find them clear, and his duty determined.

Read the Scriptures with humility, not to appear more knowing, but to be edified.

A man that reads the Scriptures, as he does other books, for diversion, for improvement in worldly knowledge only, and not with a design to order his life according to the rules and examples of piety he finds there, will never, by all his reading, become "wise unto salvation."

The reading of the Scriptures, when serious, is always attended with a blessing.

A man may know all the learned criticisms of the Scriptures without knowing the spirit, hetg pieflyt, and the mysteries thereto.

AN OLD VETERAN.—A correspondent informs us that Jonathan More, of Bartholomew county, Indiana, was born in Kingston, New Jersey, on the 2d of August, 1751. He served seven years in the revolutionary war, five of which was as Gen. Washington's body guard. He was discharged at Newburg, New York, on the Hudson river, and from thence walked to Charleston, Va., where he married Miss Elizabeth Long, after which he emigrated to Warren county, Ohio, and from there to his present residence in Indiana, where he now lives, at the advanced age of almost ninety-nine years, with the wife of his first choice. Both are enjoying good health.—Cin. Commercial.

WHEN DOES EDUCATION COMMENCE?—Education does not commence with the alphabet. It begins with a mother's look, with a father's nod of approbation, or his sigh of reproof; with a sister's gentle pressure of the hand, or a brother's noble act of forbearance; with a handful of flowers in green and daisy meadows; with bird's nest admired, but not touched; with humming bees and glass bee-hives; with pleasant walks in shady lanes; and with thoughts directed, in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the source of all good—to God himself.

In St. Petersburg there is an old and excellent custom requiring every person taken up drunk, male or female, to sweep the streets the next day for a certain number of hours.

THE ATHEIST AMONG THE ALPS.—A traveler among the scenery of the Alps, surrounded by the sublimest demonstration of God's power, had the hardihood to write against his name in an album kept for visitors, "an atheist." Another, who followed, shocked and indignant at the inscription, wrote beneath it, "If an atheist, a fool; if not, a liar!"